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THE BURMA NEWS

SEPTEMBER, 1937

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THE
BURMA NEWS

H. W. SMITH, *Editor.*
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Vol. L Rangoon, Burma, September, 1937 No. 9

LETTER FROM THE HOWARDS

Japan,
10th July, 1937.

Dear Burma Friends:

There is not time to write many personal letters, so I am sending this note to the NEWS — to all of you. The end of our long trail is in sight, as we sail from Yokohama on the N. Y. K. "*Asama Maru*" the 15th. Are we glad? Well, yes — to a degree. We have to admit that we are "mortally" tired. On the other hand the whole trip has been such a truly wonderful experience, we are really sorry to come to the end of it.

For a few days now, before we sail, we are at a summer place, twelve miles from Sendai which is a day's journey by train north from Tokyo. We are with the M. D. Farnums whom some of you know — they are good Calby people — at this seaside place for the "hot season." Its a fine rest for R. L. H. to have a few days free from engagements. He has yet one station to visit with Dr. Axling before we go down country on the 13th. The program in China and Japan promised to be less full and strenuous — before we got here — but by the time we arrived, they had it plenty crowded. Intensely interesting we have found it all and for the most part encouraging. Here in Japan we are especially impressed with the number of self-supporting churches with their well qualified pastors. In Kobe we were interested to see the very place where Kagawa lived and worked in the slums.

In Shanghai we were entertained on the Campus of the University of Shanghai. We constantly compared that splendid college with Judson — to the detriment of neither. Of course the University of Shanghai has had so many more years to develop their beautiful Campus.

Last week we were with the Holtoms in Yokohama. Mrs. Holtom is a Price, born in Burma. Her sister Eva, who teaches in Redlands University has just arrived to spend vacation with them.

Since Taunggyi, with the exception of a few "unusual" days in East China we have had stickly hot weather so these cool sea breezes are appreciated. We keep well. Once again we thank you all for your gracious welcome to Burma and all that you did to make our visit, for us, to be a treasured memory the rest of our lives.

With warm affection for the Burma Mission,

May and Randolph Howard.

Tiddim

Trust there will not be a Conference in the spring again. We were a whole month late with the rains this year and things look bad. As usual great banks of black clouds came up from Assam and it looked as if we would have a regular flood but the hot blasts of air pouring up from the plains utterly defeated them and they broke up, retreating in confusion. This went on day after day. In many villages there is almost nothing. Not only hens' teeth are scarce but almost everything else. Over Haka way I believe there are good crops, but they did not plant until long after the Conference.

The reports from the churches this year showed the largest number of baptisms in our history which made us all happy. This year we will not report as many. I wish the crop of prophets was as bad as that of food. They grow like mushrooms and are a nuisance. The latest is a man we expelled for stealing and he has been trying to steal Christians ever since; although not successful in this he is making it hard for the preachers and there are threats of again inviting a mission which permits drinking. Like the other prophets this one will have his day, little or large, and we will then carry on as usual. The jist of the new teacher's teaching is: drink and no collections. He has sprinkled a few people I believe.

The coronation celebration at Tiddim was wonderful. There were thirty sepoys and a like number of Chins. The salute was taken by a man commissioned by the King of Kings and the I. A. sported a Mons star which is not half bad. The Chins were still banging away after two hours. It was a wonderful occasion.

The D. C. retired this month after getting four extentions, a record broken by only one man since I came to the country.

J. H. Cope.

The National Christian Council Meetings

As seen from Pyinmana

In July I attended the meeting of the National Christian Council. This is the first time I have ever attended the meeting of the Council and I was warmed up by the fellowship and the inspiration of two phases of the programme, first — Christian forces working together for a more effective presentation of the gospel of Christ; second — the inspiring spiritual food and help of the devotional periods led by Dr. John McLaurin of Southern India.

In the regular discussion hour (in English) of Rural Reconstruction methods and activities, I was impressed with these things:

1. The number of people who are carrying on as a part of their regular mission of Christian work some or many of the activities which we now list as Rural Reconstruction projects or activities.

2. The tremendous desire on the part of Christian workers to meet the crying need for more adequate living facilities and more effective living in our Burmese villages, especially among Christian people.

3. A light resentment that these activities, many of which have been a part of the missionary program for many years, should appear under the head of the comparatively new term "Rural Reconstruction," and thus be urged as new departure or new discovery of missionary practice.

4. A fairly general fear on the part of station missionaries of different denominations that, if the vigorous Rural Reconstruction program as such is pushed it will obscure and may even defeat the more vital part of the Christian missionary's task.

In connection with these impressions I was glad for Dr. Andrus' statement in his summary of the discussion: "These are only ways and means, some old, some new, for

doing a more effective work, the underlying and uniting motive of which is the extension of the Kingdom of God."

I must say that I was a bit disappointed in the general aspects of the Council meetings; Christian workers seemed so indifferent toward its program or prospects. Native Christians were conspicuous by their absence, not a dozen in regular attendance. As one man described them: the discussions "seemed futile." There were some excellent papers presented but no action was taken on them. No united expression on anything except a little matter of school administration. Aside from the devotional periods mentioned above there was no waiting on God to get His mind and His spirit's power to unitedly do the work that confronts us in Burma, while the whole set up of the meetings made the opportunity for and illustrated the ideal of the Church of God going forward at His command, the fusing fire of His spirit has evidently not fallen as yet on this organization. Our hearts cry out with others as we search ourselves. Oh God send Thy Spirit to Burma with mighty power!

Joe Smith.

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Loikaw

The four months since my settling in Loikaw have been filled with odd jobs of all sorts, as come to people in general mission work, added to looking after some sick folks. I have had many opportunities for getting acquainted with the people as some of them have come into Loikaw or as I have been able to get out to the villages.

My first trip out was on April 30 for the dedication of the new chapel at Laleh. The pastor had begun work in this village of Red Karens six years ago. They were noted for their bad morals and little work had been done among them. But slowly this pastor had won their confidence and a few became Christians. With the help of his villagers, non-Christians as well as Christians, he cut the trees needed for the church, obtaining permission from the Myosa for the big trees for his main posts. Then without trained carpenters, they built the chapel. The total cost was Rs. 200 for nails, bolts, and other things which they could not make themselves.

A few days afterwards came the Teachers' Meetings at Mala. All school teachers as well as pastors and Bible Women came in and it was interesting to hear the reports of the men and women in new work. Some discouraging things, such as insults and lack of interest at times, but mostly encouraging things, were reported.

After that we went to a group of three villages to see how much real desire for a school there was on the part of the people, and also to study famine conditions. From a half to three-quarters of the houses in each village had no rice left at all and there were still four to five months till the new harvest. The A. P. O. hoped to get rice from Burma for them — either at a cheaper price or to be repaid in rice later.

School opened May 12, and then we were busy examining the children. Pale, puffy faces and large spleens were very much in evidence. Rigourous treatment for two weeks out of every three or four has reduced the size of the spleens a little and the children are a bit more energetic. After a month or six weeks of school, I suddenly discovered that the children had had nothing but boiled green jack-fruit to eat with their rice morning and evening since school had opened. "But there is no money to buy vegetables and meat," and "Well, we had the same food when we were in school and just see how fat we are," were the remarks I got from parents when I objected. And I have

since found that rice alone costs twice as much as the children pay for board, and our educational appropriation wont half pay for the remainder, let alone other expenses for the school. We have hopes that in time our garden will help out a bit, but so often I am met with the statement, "It's too late now. You will have to wait till next year."

In June I had the chance to go to Taunggyi to examine Huldah Mix School, and that gave me money to buy typhoid vaccine to start out with on the village injection trips. My new nurse, just finished with the full training at Namkham, was a great help. Also the cook shared in the team work, and the pastor or teacher of each village acted as clerk. In two trips of ten to twelve days each, we visited sixteen villages twice and injected over 1725 different individuals, and did a total of about 2650 injections. Some refused second shots and some refused both, saying they could not spare time from their planting. I had come at a very inconvenient time. Many came at the second visit, and some of these begged for two shots in one day or successive days, or else a double dose. Almost all paid the two annas each for vaccine without a murmur. Some gave chickens or eggs or a small basket of rice as they were too poor to pay money. So we got enough to pay for the vaccine almost entirely, and we contributed the wear and tear on syringes and needles.

One of these villages we visited for the injections was a Padaung village of the tribe with long-necked women. It was funny seeing them from the great height of their heads watch the injections and yet afraid to watch it too. The nurse put into words the strange feeling we had all day, "They don't seem to be human beings." Yet she herself belongs to the Padaung tribe where the women do not stretch their necks. Also that village was much more appreciative and desirous of the injections than the Christian villages.

When we left Loikaw we planned to go no farther than Tilathuko, for every one said that the roads beyond were impassible during the rains. But there we met the pastor of the long-necked Padaung village and he said, "You can come to our village anyhow. The road is fine." And then a man from another village said, "You can come to our village anyhow. The road is fine. But you can't go beyond." And so it was wherever we went. The roads to their village were good, but we could not go farther. Carts, ponies and shanks' mares were in demand, with the car to take us the first thirteen miles each time and a boat to bring us back the second time. We were fortunate in being able to avoid heavy showers, and throughout the whole trip we felt the supporting prayers of friends and the special help of Him whose work we were trying to do.

Grace R. Seagrave.

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Floods in Nyaunglebin

Yes, Nyaunglebin is still on the map! And looking very different from what it did the first day of August. Towards the end of that first week we looked to the east and to the south, to the west and to the north, beneath us and around us, and our feelings might have been expressed by the words, "Things ain't what they were," for we had just emerged from a flood. Not the sort of flood we have almost annually in July and August, when the school compound and neighboring areas become a lake dotted with small islands that support some of the better buildings (other buildings stand on stilts in the water) but a real flood that completely cut us off from the rest of Burma. There wasn't an island in sight anywhere when eventide settled down around us

on the 31st of July; even the fence posts no longer marked the boundary between our compound and those adjoining or the highway on the south. The long, elevated walk connecting the Mission bungalow with the Chapel and other school buildings was more reminiscent than ever of the promenade deck of a steamer, especially that part where children are allowed. For four days that covered walk was full of children morning, noon — and I was going to say, night. But we did find inside sleeping places for everyone, and dry places at that, in spite of the fact that water stood two feet deep in ground floor rooms and the heavy down-pour of rains made some of the roofs leak like sieves. Some of the boarder girls slept in my house (in the part where the roof didn't leak!), my front stairs landing which is protected from the weather was occupied by the sweeper and his wife, a large study table under the house kept the durwan and his dogs high and dry, and our quota of refugees had sleeping places in the upper storey of the chapel.

It being the end of the month this was "home-Saturday" for the boarders, and for the second time this school year they had to spend their home-Saturday in Nyaunglebin without even the freedom of an ordinary Saturday. In June it was the cholera epidemic that kept them all here on the school compound, and on the July home-Saturday we were actually marooned, not on any desert island, but in the school buildings. And I was thankful for that elevated walk that enabled me to get all my family except the boys in one dormitory and a few day-pupils living on the compound. Because of poisonous snakes that might be about, and because of the danger of little folks being drowned, only the older boys and girls were allowed in the water — and they had work which took them here and there. Once when I looked under the house Saturday morning to see if the water was getting into the store-room I was amused to see a group of small girls seated on our study table, each with fishing tackle in hand, while near them several small fish were flopping about — the morning's catch so far. I wonder how they got across that stretch of water between the stairs and table without breaking rules. Oh, I let them go on fishing; as long as they were on the table they were not in the way of the girls who had to cook — and they might catch enough fish for their dinner!

And did we have work to do! Friday morning water was beginning to get into the school fire-place, so the cook hurried and prepared both breakfast and dinner while he was able to have a fire. After that the rice and curry stuff was parcelled out and cooked in private kitchens. Food for all the girls and the women teachers was prepared in my kitchen, and when refugees were added to my 'family' Saturday afternoon every cooking-hole was in use from early morning until late at night. This cooking was done by the older girls. Friday evening the boys began shifting milled rice and other food-stuffs to their dormitory which is very high above ground; Saturday we thought it best to put the paddy higher up, so we borrowed sacks and bought sacks, and the paddy was all shifted to temporary platforms made of school benches. I watched while the boys carried the benches into the paddy-bin, and they waded through water up to their arm-pits! Another platform had to be improvised in the fowl-house, and my prized rose-bushes were dug out of two feet of water in an effort to save the best part of the garden.

All day Saturday the highway south of our compound was full of people and cattle coming in from submerged villages to find shelter here in town. I have not heard how many there were altogether,, but 500 women and children were cared for in the large

phoongyi-kyaung east of town. We could not take many on account of having no way to cook except in private cook-houses, but two groups of Karens came in from a village three miles to the east, among them nine babies. They came to us weary, hungry, drenched, and cold; but thanks to our White Cross boxes dry clothes were soon found for the children, and it was not long before the grown-ups had changed to dry apparel. Some hot rice and vegetable soup was also made ready in very short order, and blankets gathered here and there made all comfortable for the night. These people were with us until Wednesday morning; before they went away they came over to the house to express their gratitude for what had been done for them. And none of them were Christians!

Bad as conditions were in Nyaunglebin and vicinity, we knew they must be much worse out in the areas along the river where it was reported the bunds had broken. Early Monday morning Thra B. Tha Ya started out on a tour of these villages going first to Talaingkin which is farthest to the north and where it was reported some people had been drowned. The bund had not broken here as was first reported, but for an hour water had poured over the top in a regular torrent, and the village was directly in the path of this stream as it swept across the plain to the creek east of Nyaunglebin. Two bamboo houses were swept away. The people had fled to the strong two-storey buildings in the village and thus saved their lives. The only people drowned were a party of five who tried to cross the Sittang at this point and their boat was over-turned. Most of the cattle in this area were able to swim to safe places on the bund, but all the pigs and chickens were drowned, and paddy stored for food either got wet or was lost completely. Only the paddy stored in upper rooms kept dry, and when B. Tha Ya visited the villages in that area the wet paddy was being parcelled out among the people so it could be used before it spoiled, thus saving the dry for later use. The water went down quickly here and the fields not directly in the path of the stream were only partially destroyed. The others were covered so deeply with sand and gravel it is doubtful whether a crop of paddy could be raised on them under the best of conditions. Enough of the good land is being re-planted to provide food for all if weather conditions from now on are favourable for a good harvest, and the insects do not attack the young plants as they often do this time of the year. Conditions were much worse farther south in the neighbourhood of Madauk where the bund did break. In Impale the water was waist deep under the houses a week after the flood, while in the fields it was much deeper, and the stench from rotting paddy and dead animals was something awful. Impale is one of the villages where cholera was so bad all through May, and we feared there might be another outbreak of sickness following the flood, but so far nothing of that kind has happened in any of our villages and no doubt the danger has now passed. It is less than two years since we began evangelistic work in this village and the faith of these new Christians has certainly been tried in the last few months. After the flood they seemed absolutely dazed by this new calamity, but through the visits of Thra B. Tha Ya hope has been revived, and their courage was greatly strengthened by the messages of sympathy and the financial help which the Bassein Karens, who have a particular interest in this village got through to them as soon as they heard of the serious plight of these people. In this area around Madauk many, many families lost everything, even their food supplies, but those who have stores of dry paddy are sharing with the ones who have not, and with careful plan-

ing there may be no serious lack of ood between now and harvest time. We would thank all those friends who ave helped us by contributions and n other ways to get part of the fields long the Sittang replanted. This imely assistance is going to mean nuch for the future of our work in his promising field east of the rail-vay.

Among our Christian villages — hose where we have well established churches—there was not very serious oss from the flood, although some ields had to be replanted, and some were damaged by sand and silt to such an extent that only cool season crops can be grown on them this ear. Of the other villages where we nave workers or where we have done some evangelistic work at least a dozen suffered serious losses, and I suppose about fifty other Karen vil-ages lost part of their food supplies, crops and animals. This common loss s drawing the people closer together, and Christians and non-Christians are aking a greater interest in one an-other. The flood has brought us en-larged opportunity, as well as a great esponsibility. Since the flood ten new villages have asked for Christian workers for next hot-season. We need the prayers of our friends that we may be able to enter the doors that nave been opened for us.

Hattie V. Petheram.

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Rangoon—Burman

Our new Station Committee met in Insein for a day of Conference and Prayer on August 7. One of the difficult things they had to do was to reduce the salaries of preachers as a result of decreased appropriations from home. The monthly reduction was Rs. 43 or nearly one-third of the otal. While the use of American money for the salaries of indigenous pastors is against all modern mission-ary policy, it is hard to make these cuts, but we have faith to believe that the Burman churches will meet the challenge, and see that these workers are paid the salary to which they are entitled. We expect the churches to take over a still larger share of these salaries next year.

Our new committee also voted for a day of prayer and conference for the pastors and Bible women of the Rangoon Field which was held all day on August 7. U Shwe Hman, secretary of the B. B. M. S., presided and helped me teach the Bible Study on the Sermon on the Mount, Matthew 5th chapter. After the devotions which were led by Saya Ba Han, principal of the Burman Seminary, and the conference on the problems of the pastor and evangelists, we faced up together in study and prayer the twenty-seven points of the life of the born-again member of the Kingdom of God. (Stanley Jones' "Christ of the Mount" was stimulating for a fresh approach, practical rather than theological). We saw clearly that the goal for every real Christian is to be taken literally from the last verse, "Be ye therefore perfect." Every time we fail in having this Christlike quality of life, instead of making excuses, we are to admit each failure and sin honestly to both God and to all those involved. At the close of the lesson one of the elders of the committee (most of whom were also present) helped some of us by telling us where he had been missing out in this New Testament quality of life. We also realized how impossible it is to live out the Sermon on the Mount without the genuine miracle of the new birth from above and the daily God-controlled or Spirit-filled life. We found that the answer to all of our personal as well as church problems is to be found in getting ourselves, our members and our neighbours to have this life of absolutely right relationships.

In the afternoon Dr. Andrus held a valuable conference on Rural Reconstruction. Dr. Walter E. Wiatt conducted another brief Bible study and closed the day with a short consecration service. The fellowship of the day was intensified by all having breakfast together. This was efficiently served by Mrs. Ba Han of the Seminary.

The thing which has pleased me most was to discover last Sunday that one of the Burmese elders of our committee had called together a dozen members of the Insein Burmese church to consider two pressing questions (1) *What is the matter with the Burmese Church which has been decreasing in membership? (2) What is the remedy, what God's plan?* After two hours of prayer and discussion a paper was given out to think over during the week. It was a resumé of Finney's Revival Lectures and their application to the Church in Burma. In it are discussed: What is a true revival? When is it needed? How is it promoted? etc. The Burmans agreed to meet the following Sunday afternoon to consider our next steps.

At the close of the Burman Seminary year Saya Ba Han has a Christian Workers Institute especially for the pastors and evangelsits and so our Station Committee voted to cooperate with him by sending our five pastors to it, paying their expenses for the whole week which would cost a bit more than they could now afford.

Both the committee and missionaries will work together to get full self-support on the Rangoon Field but we realize that this will naturally come if we get far more of the Sermon on the Mount quality of life. Our chairman at our day of prayer pointed out that only when we Christians really live this life which is far superior to that of the Buddhists can we hope to be successful in evangelizing the Burmese Buddhists.

O. P. and V. W. Dyer.

Rangoon Field

Woman's Department

After months of suffering, patiently borne, Daw Kyaw passed into the presence of her Lord on Sunday, August 1. Two days later she was laid to rest in the new cemetery off Prome Road. A large gathering of friends attended the funeral.

Ever since graduating together from the Bible School in 1900, Daw Kyaw and Daw Bwint had lived and worked together in faithful untiring service for their Lord and Master in this land. Taking as their patterns Miss Ranney and Miss Phinney, they resolved to devote their lives, without reservation, to the evangelizing of Burman women and children. True to this resolve they never formed home ties and never separated. It was Daw Bwint who cared for her friend up to the end and closed her eyes in their last sleep.

When the All-Burma Women's Missionary Society was formed in 1923 these two devoted women volunteered their services as honorary (without salary) workers and gave themselves unstintingly to the development of this work. They became familiar figures in all parts of Burma as they went about stirring up the Christian women, evangelizing the non-Christians and collecting funds for the work of this society, which is entirely evangelistic in scope.

Although Daw Kyaw's health began to fail some years ago, she did not give up her work. Grateful to be about after each hospital experience that came to her during these years, she would go right on again, sparing herself not at all, in all kinds of weather and all sorts of places. When she knew she would never leave her room again she resigned herself wholly to God's will and awaited His call without a murmur of complaint. Her unfailing courtesy and thoughtfulness of others, her deep gratitude for any service

endered were touching to see. The trength of her faith and sweetness of haracter were an inspiration to all who knew her and she will be greatly issed by her fellow-workers and the whole Burman Christian Community.

Hulda K. Smith.

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Burma Marching Forward!

On August 8, twenty-one Kachin oldiers and three wives of said soldiers, were baptized in the presence f fully 200 interested witnesses, at ur eleven o'clock Sunday service. How glad we were to behold their pen confession of Jesus Christ in His own ordained symbolic ordinance! We can never be satisfied until the whole of Burma knows and receives nd crowns Christ Jesus, as Lord and Saviour. Very encouraging it is to earn, through the BURMA NEWS of ubstantial additions to His Kingdom, n many parts of this vast Province!

Thank God for the peace, and priceless freedom of speech and action, which we enjoy under the British lag! What an appalling contrast to his peace, do Spain and China present; and what a contrast to our freedom, do Germany and Italy present, with their totalitarian Nazi and Facist policies, under Dictatorships!

Dennis Maulle is our Gurkha Evangelist. At a neighbouring village, called Sinlan, he has been the means of leading a Hindu Gurkha from darkness to light, from ignorance and superstition and idolatry to a saving knowledge of our Lord Jesus Christ. The following is a statement from the lips of that man, Mr. P. Bahadur: — "Before this good tidings of Christ was brought to me, I was sick and tired of life. I thought there was no more joy left for me in this world, because of my affliction — deformity of the spine. I wanted to commit suicide by hanging myself by a rope; but now that desire has completely vanished from my mind and heart. Now there is a new desire in my heart to live. It is worthwhile to live with Christ. There is peace in my heart." He has been given a New Testament, a book by D. L. Moody, entitled "The Good Shepherd" and "The life of Sadhu Sunder Singh" (all in English), and the four gospels in Nepalese. P. Bahadur is confined to his bed. His wife, who sells vegetables from house to house, is willing to become a Christian and to her he reads the Word of God. His parents are caste Hindus.

May the remaining four months of this swiftly passing year be chiefly memorable for large accessions of completely transformed believers in our Saviour and Lord.'

Ernest Grigg.

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Only Three Minutes!

Floods and breaches on the railway line prevented our sending a report to the last issue of the BURMA NEWS of the cyclone which struck our mission compound at Thaton at 1 p.m. on Saturday, the 31st July. The school was in special session at the time and the children had just been called back from recess earlier than usual because of the very heavy rain. The teachers report that first there was a very bright yellow haze that was followed by high winds and torrents of rain with almost complete blackness. Amid the roar of the wind and rain could be heard the thud of trees as they were uprooted and blown to the ground. The Headmistress, Sayama Daw Win Byu, motioned for all the children to crawl underneath their desks while the teachers crouched underneath the tables. It was most fortunate that they did so quickly for suddenly the wind began lifting the tiles off the roof of the main building where there is no ceiling so that a torrent of both

rain and bits of tile fell among the children. The veranda roof was lifted from off the old mission house that had been converted into classrooms, and blown to we cannot find where. Corrugated iron sheets were ripped off three sides of the roof and scattered about the compound. Thirty of the beautiful old trees of the compound were uprooted and blown to the ground. Some of these fell right up against the buildings without falling across the roofs. The Burmese chapel that has stood for over sixty years in memory of Revd. Edwin Delmont Kelly was blown flat to the ground. Although over a hundred and thirty children were in the school not a child was injured. We are indeed thankful to Almighty God for His care of these little ones and for the calm presence of mind of the teachers. Had anyone tried to run outside they would have been struck either by falling trees or blowing tile or corrugated iron sheets. The wind lasted for about three minutes after which the cyclone spent itself cutting a big gash in the forest of the ridge in back of the town. Soon Boy Scouts from the Government High School came running to see if any of their younger brothers and sisters were injured. They proved to be of great help in quieting the children and in salvaging books and equipment.

It does not seem possible that just three minutes of cyclone could wreck such damage. It has taken approximately Rs. 300 to get temporary roofs on the buildings and to straighten and brace the main building so that it would be safe for use. As everything was completely water soaked it took some time to get books and equipment dried out. Classes were carried on in the homes of the Christians while the buildings were being restored to order but in two weeks time the children were able to meet again in the buildings. It will cost approximately Rs. 500 more to put permanent roofs on the buildings and to replace broken and damaged equipment.

This has been a severe blow to the teachers who have been working hard and faithfully to build up the strength of the school so that it might continue and not be closed at the end of the year as had been anticipated because of lack of funds. Our Christian families of Thaton have shown a fine spirit in the manner in which they have sustained the loss of their chapel. They have expressed their gratitude for two things: That no one was injured in either the chapel or school and that the memorial tablet of marble which fell with the walls was not damaged at all. They are planning to build a small brick chapel that will cost about Rs. 1,200 and they have about a third of that amount in hand. Gifts have begun to come in already although no appeal has been sent out as yet. The inscription on the tablet reads as follows:

Erected to the memory of
Revd. Edwin Delmont Kelly
who was born in Clarendon, Vermont,
U. S. A.
June 18th, 1846
and died January 1st, 1873
in Nong S'Weet Lake, Mone,
Shan Country, where
he had gone on a preaching tour.

He was a loyal servant of Christ gifted with unusual mental ability and blessed with a scholarly education all consecrated to his Master.

A genial and a true friend, a dutiful son, a devoted husband, a faithful minister of the gospel and an earnest missionary, he was remarkably endowed with talents but not less with unusual modesty and beauty of character. Of such is the kingdom of heaven.

We earnestly request your prayers for our Christians of Thaton that they may be led through these difficulties to build a stronger and finer church and school.

Roger and Beryl Cummings.

Tavoy — Burman

On August 21 Mrs. Sutton, hramu Mai Yin, Thras Amos, Mya ung, Ka Gyi, Jonatha, Saw Chelly nd I went to Kaleingaung, forty-five iles from Tavoy, to meet with some arens in Maung Zan's house. sually we do not travel in the heavy ains of this section of the country, ut some Karen Christian villagers re in trouble over their food supply nd we gathered with other pastors nd representatives of six Karen vil-ges in and near the Forest Reserve o hear and see what can be done for em and by themselves.

One of the first pastors to greet us as Thra Ahla, the doyen of the aren pastors of these two districts, ow nearly seventy-five years of age. He had come on his elephant from ttarasa to take part in the discus-ions concerning the church, the hristian, and village problems. As e had to leave early in the afternoon n order to be in his village for the ervices on Sunday, we started at nce to get the benefit of his experi-nce of over forty years as pastor in he Ettarasa Church. While he has een the religious leader in the village ithout a doubt — being pastor, Sun-ay School teacher, adviser, and com-orter to the people — he did not feel hat he should have done less but that ther Christians should have done ore. We got from him some of his ersonal reminiscences. It was he vho inaugurated the policy of eparating the Burmese and Karen vork in Tavoy. He believes that older arens with dahs in their hands went orth to settle new land and found ew villages, and helped in spreading hristianity by a method that the ounger Karens do not employ in hese days. His generation were the ighty subduers of the jungle, who y faith went forth to subdue the and, and built villages wherein the aren people learned to love Jesus as heir Saviour and lived their Chris-ian lives therein. Three meetings were held during our stay in the village. We gave the villagers a chance to let us know how we may be of greater service to them, as we have spent a good deal of time letting them know what we believe was good for them.

We found that this is the time of the year when "Shylock" is in the villages. Two of the villages are full of villagers in very heavy debt. They did not have a good crop last year, and before they can reap this year's crop, they must have rice or starve. If they want rice they can get a bag of it from some money lender, if they will promise to give anywhere from thirty to fifty baskets of paddy in exchange for the bag of rice. As the price of paddy is over Rs. 100 for a hundred baskets of paddy, it does not take "Mathematics for the Million" to prove that the borrowed bag of rice becomes a gold mine, if the creditor gets paid in full. The creditor persists in his demands until he knows that he cannot squeeze any more out of the borrower; then the debt is liquidated without bothering a court or any officer of the law to settle it by compelling payment to the last grain of rice. If our Karen churches in these two villages are to become self-supporting, the members who compose them must be able to sustain themselves. Thra Jonatha used his capital opportunity to show them how they may augment their income by planting fruit trees, quick and slow growing ones, and vegetables in gardens nearby their homes.

Our last meeting was a service of worship on Sunday morning. It was more like a family circle at worship; heart responded unto heart, as we sang hymns together, heard the Scripture read, listened to the prayers rendered, and considered the subject of "Suffer the Little Children to Come unto Me."

We departed a little later, and the homeward trip was a happy one, because we could talk of the good that

had been done. We like big crowds, but we do not get to know the people as we did in this small representative company, and we have reason to believe that they will tell what happened in Kaleingaung when they return to their villages, and will try to put into action the suggestions that were given to them after we had heard what the villagers had told us.

W. D. Sutton.

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Burman Woman's Bible School

It has been a long time since we were mentioned in the NEWS and it behooves us to record our progress before folk get to thinking that nothing is being done here. Each copy of the NEWS inspires me to write something but I never have seen anything like the speed with which the BURMA NEWS appears. Just about the time I'm ready to send in an article the new copy arrives and it is too late again.

We have an enrolment of thirty this year — two more that last year — and eighteen are new girls. Most of them have registered for the full three years course but several plan to take only one year of work. We have a very cosmopolitan group again this year for nine races are represented — one more than last year. Besides Burmans and Karens (both Pwo and Sgaw) we have Mons, Chins, one Tamil, one Lushai, one Shan, and one Lahu. Our Lahu girl is the first girl of her race to pass seventh standard. She graduated last May from the Harper Memorial Hospital, Namkham and came to us for one year of Bible Study. She is acting as our school nurse in addition to her studies and all in all is just about the hardest worker in the school. In the first tests she topped the whole school and this in spite of the fact that Burmese is a foreign language to her. (Pangwai papers please copy).

We had counted on having Sayam Ma Hannah with us all the first ter to teach our religious education class es but our plans did not work out a Ma Hannah has been unable to giv us any time because of ill health Sayama Ma Lun Myaing has contin ued to give part time to the schoo and Mrs. Tun Aung (Helen Ah Pon and Mrs. Hla Bu (Ma E Tin) hav both given us some help. If it ha not been for the whole-hearted co operation of the Burman seminar we would have had a difficult tim this term. The girls have had si classes at the seminary and the ar rangement seems to have been mutual ly advantageous. Ma Saw Myain has been our only full time teache

Our outside Sunday Schools ar flourishing again and the girls are i touch with nearly 150 children eac week. In one village there is n Christian home where the children ca meet for classes and the rains mak it impractical to meet under the tree all the time. One of the villager was interested enough to offer t build a little thatched shelter for th children. We supplied the money fo materials one week and the house wa ready for use the next Sunday. Fift children have registered in this grou and such needy youngsters you woul go far to find. Sore eyes and itch ar very prevalent and soap seems to b a very scarce article. The lack o clothes troubles them not at all. Mos of the children listen to the lesso very attentively and several are ver responsive and can repeat whol stories. They seem to enjoy the les son hour and walk a long distance t meet us and escort us homeward Some years ago work was started i this village by another group but ha to be dropped because of the objec tions of the Buddhist priests. W hope we shall continue to get co operation and can really accomplis something with the children.

This year we organized an alumn Association for the graduates an

ormer students of this school and we ope that you will urge all such orking on your field to join. Next anuary will be the 45th anniversary f this school and we hope you will lan to attend our celebration and ill advertise it on your fields among he workers for we would like to have fine reunion of graduates and ormer students. (I mention this now or fear the NEWS will keep on coming out promptly and I may not get nother news item written).

Miss Rich is studying hard at Burmese and has made several speeches o the girls in Burmese. She wouldn't write this herself, but I am sure you will all be glad to know that she is a hard worker and is making good progress in her language study. She ikes Burma very much, especially Insein, and is one Californian who is willing to admit that her native state does *not* excel in everything. Yes, she admits never having seen so much rain before in any one season.

Grace A. Maine.

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Toungoo—Burman

The sun is shining again. We've had a lot of rain the past month. It certainly played havoc with the road down in Pegu district. People from here who wanted to go to Rangoon hesitated a bit about the trip as they had to raft over one river to get there.

The headman of one village where we had a D. V. B. S. last hot season asked us to send them a teacher for a school in his village. He also said that he would like to put his two daughters and son in our school if we could board them. "If they wish to become Christians I have no objection," he said. One village where we opened up a school in 1933 and then had such violent opposition from the priest in that village that most of the Buddhists had to take their children out, has now experienced a bit of repentance, I am told by one of the villagers. They are asking for our workers to come back to the village. The headman and the priest worked together at the first. Now the headman does not go to the *kyaung* or make any offerings to the priest. We hope this may result in a reawakening of real interest in the work and result in some real inquirers.

One of our old boys who completed his work in our school in 1932 came in to call on me the other day and I had a long talk with him about spiritual matters. He told me that he had been thinking a good deal about Christ since he had been in our school. When one realizes that there are a lot of these boys who do think a lot about the truths we teach them about Christ and His ability to save and keep them, it makes us wish that we could have them for another three years for we believe that our school is a real evangelizing agency. It is not a waste of money to carry these boys on for another three years if we can bring them through to the decision which more mature thinking makes possible and added years gives the strength of character to make.

Lewis B. Rogers.

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Henzada—Burman

We have found this "rains" an excellent time to concentrate on those things we have wanted to do here in Henzada town itself. Right here there seems to be enough to keep one occupied for a long, long while. And what an opportunity on every side; especially among the young people of the community. Not long ago Cecile, along with some of the women of the Christian group, Mrs. U Si and others, initiated a club which the members have choosen to call "The Home-makers' Club." All high school girls are invited to attend their meetings which come every two weeks; and their first few meetings have not only excited a great deal of interest among the girls but

also the attendance has been very good. The aims of the group are simple but most wholesome, cultivating fellowship among these girls so that they might come to know each other better and that we might be friends to them; also to study together those things which go to make a home which might be a blessing for those who live in it and others who might come under the pale of its influence. Someone has said, "If an honest man is the noblest work of heaven, a worthy and happy home is the noblest work of earth." It is with just that emphasis in mind that the club is being operated: to work out ideas and methods as to how happy and worthy homes might be created right here in the place where we live everyday. These girls come to school daily to learn about other lands and customs, what history tells of the past centuries, to become acquainted with certain parts of English literature, to study Burmese, and mathematics. Supplementary to this educational training in the class-room, this club is to show the girls some of those facts which are necessary in this business of living life to the full. After all, we do realize that the most difficult problem in the world is the problem of human relationships; and so much of these are centered right in our home-life. If a few ideals can be brought forth in this group of high school girls, possibly better foundations will be laid for future homes here in Burma.

Also, the Christian Endeavors are on the road of improvement and growth this year. A special mark of increase of interest and attendance has been shown among the boys of the Senior C. E. Along with our regular C. E. program we are trying to sponser a fine social life. It was last year that we had social gatherings when we had games, dramatic stunts, song feasts, and a general Christian fellowship of youth together. That has been continued this year and also we are now running a ping-pong tournament among the boys. But one thing which we would try to remember in this youth work, while we are working with these future people whom we hope will be leaders of Burma with a great influence for Christ and His goodness — that of making the youth program a part of the church-life, rather than of the school. It is with the hope that it might be an entity of the church rather than of the school — although of course the constituency of the C. E.'s are from the schools mainly. So often it is the custom that when the school has a vacation due to certain Buddhist holidays, that is just the signal for the C. E. to close too. And in some places, such is the case with the church. Also, the Sunday schools in many places in Burma are so closely inter-related with the school, rather than the church, that one can readily see why so many of our Sunday Schools are so weak, and are in need of new life through some new methods. But it is through these young people that much of the "leavening process" will be carried on in the Christian cause. What joy it is to work with them!

This month, like last, has seen plans being made for the Pastors' Annual Conference which will be in session within two weeks. Those who were on the committee of arrangements received a great deal of enjoyment in making the necessary preparations. By the response which is being shown already, and the program which has been lined up, and the visitors who we will have to teach some of the classes it looks as though it will be most beneficial. I will be able to tell all about that next month.

Cecile and Cecil Hobbs

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A big holy aim is very hostile to the petty ailments of the mind, as it is also very destructive of the mean desires of the heart.

J. H. Jowett

Field Secretary's Report

I am giving a brief report of my travel for the past year. The increased office work in connection with the Evaluation Report, Burma Program and readjustments has during the past year deeply cut into the amount of time I could give to going out on the field. I am as conscious as ever of the expressed wish of the Conference that this office should be that of a "*Field* Secretary," and the NEWS has periodically printed my itinerary during the past years, so that the whole record is in the NEWS. Annual reports have kept the Conference informed in general: many additional other reports have kept the Reference Committee informed more in particular. The Reference Committee is more conversant with the amount of work delegated to the Field Secretary by them in addition to his regular routine duties. Also the calls upon the time of the Field Secretary by sister Missions and Civic Bodies to be present at their annual meetings and other occasions has increased with the years. Membership on the Burma Christian Council, the Vigilence Society, the Christian Literature Society, the British and Foreign Bible Society, the Burma Baptist Missionary Convention Management Committee, in addition to being ex-officio member of all Conference committees such as the Governing Body of Judson College, the Press Advisory Board, etc. to say nothing of monthly preaching appointments at Insein, frequent supplies for Immanuel Church and other occasions besides the responsibility for supervision of the Pyapon Station School and work, have taken an increasing amount of my time. I only mention these because many may not have a correct idea of the endless calls upon the Field Secretary's time and energy and may feel that he should have travelled over the field more during the past year.

At any rate the following report with these few introductory remarks will suggest to you my trusteeship of time as your Secretary, and I know you will appreciate something of how difficult it is to make out and keep to a schedule which attempts to keep all important appointments, to do the routine work, and also visit the various Mission Stations so as to keep in touch with the Station work through the various missionaries, who are after all the ones who know their own Station conditions as no one else.

Field Secretary's Travel Report

(Continued from 1936 May "News," page 85.)

1936.		
April	29	Left for Kutkai.
„	30—	
May	— 9	Kutkai.
„	10	Kachin Village.
„	15—18	Namkham.
„	29—30	Maymyo.
„	31	Rangoon.
June		—
July	17—19	Henzada.
„	20—21	Thonze.
Aug.	7—10	Pyapon.
Sept		—
Oct.	15—16	Pegu.
„	17—19	Pyinmana.
„	20	Mandalay.
„	21—23	Maymyo.
„	24	Mandalay.
„	25—28	Maymyo.
„	29	Mandalay.
„	30	Pyinmana.
„	31	Rangoon.
Nov.		—
Dec.	11—12	Prome.
„	14	Maymyo.
„	17	Prome.
„	18	Rangoon.
Jan.	12	Nyaunglebin.
„	13	Shwegyin.
„	14	Toungoo.
„	15	Rangoon.
Feb.	14—15	Danubyu.
„	15—28	
Mar.	1— 2	Tavoy.
„	22—27	Donyan, Moulmein.

C. E. Chaney,
Field Secretary.

Rangoon, 11th August, 1937.

NOTICES

Burma Baptist Missionary Convention

Place of next meeting — Bassein, New Ko Tha Byu Hall.
Date — 23rd and 24th October, 1937.
Pre-Convention Concert — 22nd October, at 7 p.m.
Chairman — Dr. C. E. Chaney, Rangoon.
Recording Secretary — Rev. R. Cummings, Moulmein.
Treasurer — Rev. E. T. Fletcher, Maubin.
Committee on —

(1) Resolutions — Rev. M. L. Streeter, Tavoy.
(2) Obituary — Rev. L. W. Spring, Bassein.
(3) Digest of Letters — Dr. H. I. Marshall, Toungoo.

Preacher — (according to present arrangement) — Dr. A. W. Beaven, President, Colgate Rochester Theological Seminary.
Theme — *Going Forward with Christ* (Mk. 16:15).
N.B. — Reports and correspondence may be sent to: —
49, Macrae Street,
Moulmein.

Arthur Shwe Taw,
Corresponding Secretary.

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Short Course

The Pyinmana Rural Reconstruction and Christian Workers Short Course and Institute will be held October 5th to 15th 1937.

Charges for full course Rs. 5. Ask the Local Inspector of Schools for time out for village school teachers to attend. Please make plans now.

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Write Soon!

Up to the 20th of August only seventeen missionaries have signified their definite intention of coming to Bassein for any or all of the meetings of the Burma Baptist Convention.

We are very desirous of knowing as soon as possible just how many may be expected. If you have made up your mind definitely to come, please sit right down and drop us a post card. We want you to come, so do let us know soon! L. W. Spring,
Bassein.

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Ballots Are out! And How!

May the secretary indulge in one or two observations? This is the first ballot under the reforms. That i since abolishing the rule of notice "You have been nominated and i you get sufficient votes, etc." Th secretary did not have to await replie from the length and breadth of th land, but was able to issue the electin ballots out almost immediately upo counting the Nomination Ballots. An other reform that is indicated woul be calling for no Vice-president, bu two names in nomination ballot fo President from which the four high est would appear on the Election Bal lot. Selecting President and Vice president, on the basis of the perso receiving highest number of vote becoming President and the next high est Vice-president. This year 2 different names came up for Presiden and 31 for Vice-president of whic number 18 were included in th nominations for both offices. If th above suggestion were adopted th same person could not come up fo both offices as chanced to occur thi year.

E. T. Fletcher,
Conf. Secretary

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 121D Mission Rd., Rangoon Tel. Address: " Baptisma "
Acting Mission Treasurer — H. W. Smith Tel. Address- " Ambaptreas "

BURMAN MISSION

Rangoon
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rs. H. W. Smith
iss C. Hesseltine

Insein
iss Grace Maine
iss D. E. Rich

Moulmein

Tavoy
ev. & Mrs. M. L. Streeter

Bassein
ev. & Mrs. L. W. Spring

Toungoo
ev. & Mrs. L. B. Rogers

Pyinmana
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Thonze — Prome
ev. & Mrs. E. B. Roach, D.D. (Retired)

Prome
Iiss Rachel Seagrave

Mandalay
Iiss Alice Thayer
Iiss Lucy Wiatt

Pegu
ev. & Mrs. M. C. Parish

Henzada
ev. & Mrs. Cecil Hobbs

Maymyo
ev. Ernest Grigg (Retired)
Iiss Laura E. Johnson

Mogok
ev. & Mrs. A. C. Hanna

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MISSION PRESS

Ir. & Mrs. H. W. Smith

PWO KAREN MISSION

Maubin
ev. & Mrs. E. T. Fletcher
Iiss Rebecca Anderson

Bassein
ev. C. L. Conrad

SGAW KAREN MISSION

Henzada
Rev. & Mrs. A. C. Phelps

Toungoo
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. C. L. Klein

Rangoon
Miss Marion Beebe

Moulmein
Miss Charity Carman
Rev. & Mrs. A. J. Weeks

Bassein
Miss Clara Tingley

Nyaunglebin
Miss H. V. Petheram

Tavoy
Rev. & Mrs. Walter D. Sutton

Loikaw
Miss Grace R. Seagrave, M.D.

SHAN MISSION

Taunggyi
Mr. & Mrs. C. R. Chartrand
Miss F. Faith Hatch
Mrs. A. H. Henderson (Retired)
Mrs. Heptonstall (Retired)

Kengtung
Rev. & Mrs. R. B. Buker
Rev. & Mrs. R. S. Buker, M.D.

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KACHIN MISSION

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Rev. & Mrs. J. M. England

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Miss Gertrude Anderson

Myitkyina
Rev. & Mrs. R. Dudrow

Kutkai, N. S. S.
Rev. & Mrs. G. A. Sword

LAHU AND OTHER HILL TRIBES

Monglem China (P O. Kengtung)
Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young (Lashio)

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford Ph.D.

CHIN MISSION

Thayetmyo
Rev. E. C. Condict, D.D.

Tiddim
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Haka
Rev. & Mrs. C. U. Strait, Th.D.

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Moulmein
Rev. & Mrs. R. Cummings

E.M.M. HOSPITAL

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INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSONS

Rangoon
Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Mrs. B. N. Allen
Miss E. M. Taylor

ENGLISH WORK

Maymyo

Rev. E. Grigg (Retired)

Moulmein
Miss H. M. Good
Miss Hazel F. Shank

JUDSON COLLEGE ENROLMENT — 1937–38

	RACE						RELIGION							
	Burmese	Karens	Indians	Anglo-Burmans	Chinese	*Others	Christians	Buddhists	Hindus	Mohammedans	Others	Women	Men	Total
1st Year No.	35	39	28	9	5	2	67	23	20	6	2	35	83	118
% of class ..	29·7	33·1	23·7	7·6	4·2	1·7	56·8	19·5	16·9	5·1	1·7	29·7	70·3	..
2nd Year No.	46	33	21	7	2	6	66	27	19	3	..	35	80	115
% of class ..	40	28·7	18·3	6·1	1·7	5·2	57·4	23·5	16·5	2·6	..	30·4	69·6	..
3rd Year No.	14	10	6	2	1	1	19	10	2	2	1	13	21	34
% of class ..	41·2	29·4	17·7	5·9	2·9	2·9	55·9	29·4	5·9	5·9	2·9	38·2	61·8	..
4th Year and **Hons. and ***M.A. No.	22	26	15	4	2	1	45	15	7	3	..	19	51	70
% of class ..	31·4	37·2	21·4	5·7	2·9	1·4	64·3	21·4	10	4·3	..	27·1	72·9	..
Total Number ..	117	108	70	22	10	10	197	75	48	14	3	102	235	337
% of total ..	34·7	32	20·8	6·5	3	3	58·5	22·3	14·2	4·1	·9	30·3	9·7	..

*Includes — Chins 4
Kachins 2
Mons 2
Shans 2

**Honours candidates — 2nd Year 5
— 3rd Year 6

***M.A. candidates — .. 3